

On a steep declivity of the vineyard, lay two vineyards, one above the other; the higher one descending from the rock, slid down the declivity upon the lower vineyard, which it now entirely covers. The question is, who is the owner of this vineyard, and who is considered the loser?"

A breach of promise case, was tried in the Baltimore County Court, sitting in this city last week, of which Louise Wallace, of Hartford county, was the plaintiff, and Dr. John Sappington, of the same place, defendant. The jury yesterday morning rendered a verdict of \$5000 damages for the plaintiff. Messrs. Jenkins and Lee were the Counsel for the plaintiff, and Johnson and McMahon for the defendant.

**THE FORGER TAKEN.**—The scoundrel who assumed the name of Andrew C. Wood, and under that mask, swindled the firm of Forsyth & Co., of large sums of money, by means of counterfeit drafts, has been arrested at Wheeling, and is now in close confinement. Wm. A. R. Crawford, is his real name, under which he has been familiarly known at Nashville, and other places, as a man of suspicious character. It must be gratifying to Mr. Wood and his friends, thus to detect and expose the villain who had done so much to jeopardize his good name.—*N. O. Bulletin.*

A Pensioner one hundred and six years old.—John Davis still continues to call on "Uncle Sam" semiannually, for his pension, though he numbers a whole century and six years over. I saw him a few days since, when he attended here to prove his identity, and his right to be counted among the living.

This aged veteran was born in Prince William county, Virginia, and for some time lived near the residence of George Washington, with whom he served in Braddock's war. He afterwards served through the whole revolutionary struggle. His appearance does not betoken such extreme age—his step is still quite active and firm, and he rode on horseback to this (eleven miles) and returned the same day. His hearing is but little impaired, and his vision such that he writes his name without spectacles. He observed that his faculties were falling, especially his memory—though sometimes his recollection was very perfect in recalling the past events of "bygone days," but again he found himself frequently bewildered in a story, and indeed says he, "I begin to feel the effects of old age." The last twenty years he has not tasted of ardent spirits, and what is most singular in this man's history, is his conversion at ninety-nine, was baptized and still is a constant member of the Baptist Church.—*Southern Banner.*

**THE DEVIL AND DR. FAUSTUS.**—The tradition of the devil and Dr. Faustus was derived from the odd circumstance in the Bible of Faustus, who was the first printer, appeared to the world. When he had printed off a considerable number of copies, he undertook the sale of them at Paris. The copies were printed in imitation of manuscript, and it was his interest to pass them off as such. But as he was enabled to sell his Bibles at 60 crowns, whilst the scribes demanded 500, universal astonishment was excited, and particularly when he produced copies as fast as they were wanted, and even lowered his price. The uniformity of copies, too, increased the wonder. Informations were consequently given to the magistrates against him as a magician; his lodgings were searched, and a great number of copies being found, they were seized, Faustus' red ink, which was particularly brilliant, was said to be his blood, and he was solemnly adjudged to be in league with the devil. At length, to save himself from a bonfire, Faustus disclosed his art to the parliament of Paris, who immediately discharged him from all prosecution.

**AUCTION OF LADIES.**—An auction of unmarried ladies used to take place annually in Babylon. In every district they assembled on a certain day of every year, all the virgins of a marriageable age. The most beautiful were first put up, and the man who bid the largest sum of money gained possession of her. The second in personal appearance followed, and the bidders gratified themselves with handsome wives, according to the depth of their purse. But, alas! it seems there were in Babylon some ladies, for whom no money was likely to be offered; yet those also, were disposed of—so provident were the Babylonians. When all the beautiful virgins, (says the historian,) "were sold, the crier ordered the most deformed to stand up; and after he had openly demanded who would marry her with a small sum, she was at length adjudged to the man who would be satisfied with the least; and in this manner the money arising from the sale of a handsome woman served as a portion to those who were either of disagreeable looks, or had any other imperfection." This custom prevailed about 500 years before Christ.

**PENNING OUR INTERESTS.**—Every person would pursue his own interest, if he knew what it was; and in fact, every one

desires it, but the generality totally neglect it. No man would choose riches, or power, or greatness, or power before quiet, or fame before safety, if he knew the true value of each; no man would prefer the transient and worthless enjoyment of this world, to the permanent and sublime felicity of a better, if he had a clear prospect of them both; but we see the former thro' a mist, which always magnifies, and the latter, appears to be at so great a distance, that we scarcely see it at all; and therefore, it makes little impression upon our senses, and as little influence on our conduct.

### SUICIDE.

**CAUSE OF SUICIDE IN A CHILD.**—By Isaac Parrish, M. D. I was called in haste to visit a child in the family of J. S., a respectable gentleman residing in my neighborhood.

On my arrival at 3 P. M., I found on going into the chamber of my patient, that death had occurred. The patient was a girl in her fifteenth year, who had been carefully brought up by the family, with whom she had lived between seven and eight years. She had generally enjoyed good health, with the exception of occasional attacks of sick stomach and headache. Her situation in life, as far as could be ascertained, was in every respect agreeable and congenial to her wishes.

On the morning of the day of her death, she was engaged as usual in the domestic concerns of the family, until 8 o'clock, when she was observed in the yard, vomiting, and appeared languid and sick. She was taken to bed, and various simple remedies were resorted to by the family to relieve the vomiting, which appeared to produce a temporary effect. She did not complain of pain, nor did her friends apprehend any danger from her symptoms, until I was sent for. She had two copious evacuations from the bowels in the course of the morning. A few minutes previous to her death, she raised her head over a basin to vomit, after which she turned upon her side and expressed herself as feeling better. Her attendants thinking that she was disposed to sleep, left the room, and on returning in the course of half an hour, was alarmed at her appearance, and immediately sent for me. When I arrived, she was lying in the position stated, perfectly lifeless.

I inquired into the nature of the case as minutely as rendered proper in the agitated state of the family, but could discover no clue which would lead to the explanation of so sudden and unexpected catastrophe.

I determined to defer for further enquiries until the next day, when the alarm should in some measure have subsided.

On my next visit I was informed, that early in the morning of the day in which the patient died, she had held a conversation with a little girl residing in the next house, in which she mentioned having lately read of a man who had been unfortunate in business, and had taken arsenic to destroy himself. She also spoke of the apothecary shop near by, and said she frequently went there.

The narration of this conversation afforded strong suspicion to my mind, that she had committed suicide, a suspicion which was strengthened by the fact, that a few months previous, I had been called upon to visit a person residing in the same house, who had suffered for some years under mental derangement and had recently been discharged from the Insane Hospital near Frankfort, he had taken laudanum with the intention of destroying himself. He was, however, rescued by the early resort to emetics, by which free vomiting was induced, and the laudanum was discharged.

This circumstance would naturally produce a strong impression upon the mind of a child, which was increased, no doubt, by the reading of a case detailed in a newspaper. In this way a desire to commit a similar act was kindled up in the mind of the deluded girl, and thus by that inexplicable connection, which, in some instances at least, appears to exist between the knowledge of such a horrible act, and the desire to perform it, she was almost irresistibly impelled to the deed.

A post mortem examination was made the day following her death, in the presence of Dr. C. Evans. The abdomen externally presented a healthy appearance. On laying open the stomach, we found a quantity of arsenic, weighing nearly 3ss., lying at the bottom of the organ. The mucous membrane of the stomach was immensely inflamed, as well as the upper part of the bowels. The bowels were filled with a light colored fluid, resembling very much the "rice water discharges" of the cholera, and having a very peculiar odour.

A druggist in the neighborhood was informed of the circumstance, who stated that two days prior to her death, he had sold the deceased 3ss of arsenic, for the purpose, (as she said) of destroying rats, supposing that the youth and apparent simplicity of the purchaser was a sufficient guarantee that she had no evil designs.

This case is stated as affording strong testimony in favor of a principle which is now beginning to attract the attention of medical men, viz:—that the publicity which is given to cases of suicide, in the newspapers, and by other means, forms one of the strongest incentives to the commission of the act, in those who have a secret disposition to destroy themselves.

If this be the fact, a high responsibility

is laid upon physicians, so to influence public opinion, and more especially to prevent the repetition of the circumstance connected with this unfortunate case. No good can certainly arise from the exposure of facts which ought to remain in the bosom of distressed families, while there is reason to believe, the list of victims to suicide is annually very much swollen, from the odium which is now generally pursued.—*American Journal of Medical Sciences.*

### IMPORTANCE OF RELIGION TO SOCIETY.

Few men suspect, perhaps no man comprehends, the extent of the support given by religion to the virtues of ordinary life. No man perhaps is aware, how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and with what a fearful crash it would sink into hopeless ruins, were the ideas of a Supreme Being, of accountability, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself with human affairs; that all their improvements perish forever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to upright-ness and the public good; that an oath is unheeded in heaven; that the secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is every thing to us, and death is total, everlasting extinction; once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow? We hope, perhaps, that human laws and natural sympathy would hold society together. As reasonably might we believe, that were the sun quenched in the heavens, our torches could illuminate, and our fires quicken and fertilize the earth.—What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? and what is he more, if atheism be true? Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite knowing no restraint, and poverty and suffering, have no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sound. A sordid self interest would supplant every other feeling, and man would become, in fact, what the theory of atheism declares him to be, a companion for brutes.

It particularly deserves attention in this discussion; that the christian religion is singularly important to free communities. In truth, we may doubt whether civil freedom can subsist without it. This, at least we know, that equal rights and an impartial administration of justice, has never been enjoyed where this religion has not been understood. It favors free institutions, first, because its spirit is the very spirit of truth and liberty; that is, a spirit of respect for the interests and rights of others. Christianity recognizes the essential equality of mankind; beats down with its whole might those aspiring and repugnant principles of our nature, which have subjected the many to the few; and by its refining influence as well as by direct precept, turns to God, and to Him only, that supreme homage which has been so impiously lavished on crowns and titled fellow creatures.—Thus its whole tendency is free. It lays deeply the only foundations of liberty, which are the principles of benevolence, justice and respect for human nature. The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, an unwillingness to be oppressed ourselves, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled under foot. Now this is the Christianity; and liberty has no security any farther than this upright-ness and benevolence of sentiment actuates a community.

In another method, religion befriends liberty. It diminishes the necessary of public restraint, and supersedes in a great degree the use of force in administering the laws, and this it does by making men a law themselves, and by repressing the disposition to disturb and injure society. Take away the purifying and restraining influence of religion, and selfishness, rapacity, and injustice will break out in new excesses, and amidst the increasing perils of society, Government must be strengthened to defend itself, and must accumulate means of repressing disorder and crime; and this strength and these means may be, and often have been, turned against the freedom of the State which they are meant to secure. Diminish principle, and you increase the need of force in a community. In this country, Government needs not the array of power which you meet in other nations—no guard of soldiers—no hosts of spies—no vexatious regulations of police; but accomplishes its beneficent purposes by a few unarmed judges and civil officers, and operates so silently around us, and comes so seldom in contact with us, that many of us enjoy its blessings with hardly a thought of its existence. This is the perfection of freedom; and to what do we owe this condition? I answer, to the

power of those who have established it on our hearts, which will, and cannot be broken, which spreads a spirit of equality and goodwill through the community. This religion is the soul of freedom, and no nation under heaven has such an interest in it, as ourselves.—[Dr. Channing.]

From the Truth Teller.

### INTERVIEW WITH THE POPE.

The following interesting interview with His Holiness the present Pope, is extracted from a private letter, written by D. S. a medical gentleman, in September, 1836, to his friends in Scotland. It will amply repay a perusal. "To-day we had a private interview with his Holiness—may you must not laugh, for I assure you of the fact; and although I did not kiss his toe, I got his blessing. As you will be curious to know the manner of his Court I shall be a little particular. Mr. J.—I knew an Englishman who is a count of the Popes' making, and a private friend, and we managed it through him. A letter was sent to the Lord High Chamberlain, containing a request of audience, and last night his lordship returned an answer, appointing to-day before twelve for the purpose.

When the letter arrived, I was at the house of an Irishman, a patient of mine for the time being, and we were all in a bustle. We were obliged to go in a court dress, to wit, knee breeches, black silk stockings, and shoe-buckles. We had nothing prepared, when to my relief, our Irish friend said that he had a pair that never had been on but once, when he was presented, and he begged I would use them, as also his stockings and buckles—they fitted admirably; but poor J.—I had the misfortune of being six feet three, so that it was impossible to get either breeches or stockings.

It was eventually agreed that he should go in long clothes, and that an explanation should be given to the Chamberlain. We set out this morning for the Palace, with our friend the Count, and went through four splendid rooms, containing the Swiss guards in their old grotesque uniforms, and the officers of the Court, when we arrived in the anti-chamber, we found Monseigneur Fieschi, the Lord High Chamberlain, who received us with great kindness, and talked with us for about a half an hour. The Governor of Rome who was also waiting, was called in with his papers, and when he returned, we were next sent for.

On entering the presence chamber we knelt on one knee, and then walked up to his Holiness, and knelt down once more, and our friend kissed the Pope's toe.—Upon his rising, his Holiness entered with the greatest kindness and cheerfulness into conversation. He is a fine looking man, about 50, and amidst all the splendor of royalty, retains all the kindness and gentleness that characterized him when he was only a monk. He talked to Mr. J.—I about banking, and was very witty in his remarks. The court had got a bank established for its own convenience, but had drawn too hard upon it, and the proprietors at length declined to make further advances.

Mr. J.—I said his bank had unlimited capital, and his Holiness replied that was the right sort of bank, but as for the Roman bank, he thought it would soon be bankrupt. This excited a deal of merriment. Mr. J.—I recommended saving's banks as an excellent means of improving the condition of the people; and his Holiness said, "Oh, as for that, we don't feel the want of money, as we Romans live mostly on memorials!" (alluding to the manner in which he is pettered with petitions for money.) I was next introduced as the writer of a medical work; and his Holiness said, "was it on the cholera." The Count answered that it was not.

The Pope then said that he had received about forty volumes on the cholera from six different men; and that one was sent from Vienna the other day, with a note earnestly recommending him to try the remedy it advocated, which consisted in washing the body over with oil and vinegar. His Holiness said it was not a bad receipt, but it only wanted a little salt to make a salad of him! There was no withstanding this sally, and we all became uproarious! Only a few words more passed. He said he would feel exceedingly obliged if I could cure his Secretary of State, who is ill of the gout, so that it is very probable I may pay him a visit.

We knelt down, and received his benediction. He laid his hands on our heads; and we then left him, exceedingly delighted with our interview. The audience chamber is a plain room, with a crimson velvet canopy, under which was placed a table with writing materials, at which his Holiness was transacting business, and a chair. He was dressed in a close gown of white fannel, perfectly plain, and had a small white cap on his head, and stood all the time."

From the Salem Advertiser.

**FOREIGNERS.**  
Of the men who distinguished themselves in the Revolutionary contest, in the cabinet or in the field, a large portion were foreigners—many of them Irishmen. La Fayette, Gen. Lee, Gen. Gates, Gen. Stewart, Gen. Montgomery, Polaski, Kosciuszko, Stuben, De Kalb, M'Pherson, St. Clair, Hamilton, Robert Morris, Chas. Thompson, Judge Wilson, De Glaubec, Thomas Fitzsimmons, William Friendly, and hundreds of others eminent in the revolution, were foreigners. Their illibe-

ral opinions against the King, for a scene at the old English Tavern, was regarded as a national disgrace. The history of Ireland's unhappy connexion with England, says a late writer, exhibits from first to last, a detail of the most persevering, falling, grinding, insulting and systematic oppression, to be found any where except among the helots of Sparta.

There is not a national feeling that has not been insulted and trodden under foot; a national right that has not been withheld, until fear forced it from the grasp of England; or a dear ancient prejudice that has not been violated in that abused country. As christians, the people of Ireland have denied, under penalties and qualifications, the exercise of the Catholic religion, venerable for its antiquity, admired for its unity, and consecrated by the belief that of some of the best men that ever breathed. As men they have been deprived of the common rights of British subjects, under the pretext that they are incapable of enjoying them, which pretext had no other foundation than their resistance of oppression, only the more severe by being sanctioned by the laws. England first denied them the means of improvement; and then insulted them with imputation of barbarism.

The Irish and the French are hereditary foes to England and the emigrants from France, who have in our Eastern States sought a refuge in the vaunted "land of the free," would be in certain circles of latitude and longitude, as much objects of reproach as those of Ireland, if their members were sufficient to provoke it: John Randolph once said he had heard of a black swan—but he never heard of an Irish Tory. He is born out in the remark by the testimony of the Revolution. A band of Irishmen formed a major part in the celebrated Pennsylvania line.

They fought and bled for their adopted country. Half starved and half naked they maintained the contest at fearful odds. The narrative from history tells us that their shoeless feet marked with blood their tracks on the highway. Driven to absolute want, they implored a supply of necessities of life. Their adopted country turned a deaf ear to their complaints. They murmured. They remonstrated. They mutinied. The intelligence of the disaffection was carried to the British camp. Lord Howe seized it as a glorious opportunity of crushing the half-formed embryo republic. He calculated largely on the indignation and resentment of the natives of the "Emerald Isle."

He despatched messengers to the mutineers. Abundant supplies of provisions, bounties, arrears of pay, pardon for past offences were offered.

They did not hesitate between patriotism and treachery—between honor and shame. They spurned the offers of the British commander and trampled them under their feet. They seized the tempters and sent them to the American general, where the wretches expiated with their lives their miserable attempt to pervert and corrupt ragged, forlorn patriotism.—There was no Arnold there. Such was the patriotism of Irishmen. Such will it ever be under the proper influence of laws, institutions and society. If their conditions be degraded by oppressions reproached by humanity, it is our part to meliorate it. We need not fear the influence of the Irish. We have much more to fear from that of their oppressors.

**To Young men at a distance.**—An advertisement appeared in a morning paper, yesterday for a clerk. During the day 35 applications were made for the situation, notwithstanding the city is so sickly. This fact speaks volumes to those at a distance, and admonishes them to stay where they are, and not come to New Orleans, with the sanguine hope of jumping into a good situation, as soon as they arrive. No young man should come to New Orleans to act as a clerk, unless he is engaged before he starts. We know there are thousands who contemplate coming to New Orleans this fall, who fell sure of situations, supposing half of our population to have died. There are hundreds out of employ now in this city, who are fully acclimated and competent to fill any situation. Those who come here with the hope of making a living under these circumstances, unless they are previously engaged, we fear will meet with disappointment, and sorrow.—*New Orleans Picayune.*

**LONDON AND ROME.**—Let any man, between the hours of 4 and 6 o'clock, stand for twenty minutes in Regent street, or sit down half an hour in Hyde Park, and he will see more wealth roll past him on wheels, than Rome had to boast of at the time of her greatest riches. We have heard a calculation, which we believe to be a very myocerate one, that for every private carriage you see in London, you may give the owner of it credit for five thousand a year. Not that it takes a fortune of that amount to entitle a man to his carriage; but, if we consider that no man would venture on it with less than fifteen hundred—very few with so little and those only professional men, such as surgeons and physicians—and recollect at the same time, the hundreds who have their eight and ten thousands, many their twenty and thirty and some their hundred and even two hundred thousands a year, we may fairly assume the average as it has been stated. Now, in one hour we counted on Regent street, seven hundred and forty carriages; last Sunday (Heaven